

Historical Sketch of the Missions in South America

Seventh Edition
(REVISED)

UNDER THE CARE
OF THE
Board of
Foreign Missions
of the
Presbyterian
Church

The Woman's Foreign
Missionary Society of
the Presbyterian Church,
Witherspoon Building,
Philadelphia : 1917

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SOUTH AMERICA

South America, a triangular peninsula 4,700 miles long and over 3,000 miles wide, stretches from the Isthmus of Panama, 12° north latitude, to Cape Horn, 56° south latitude. It is nearly twice the size of Europe, including in its area about 7,000,000 square miles, one-eighth the land surface of the globe, with a coast line of 19,000 miles. It is divided into fourteen countries, the smallest of which—Uruguay—is twice the size of Ireland. The population of about 55,000,000 is composed of a mixed people of Spanish, Portuguese, Indian and Negro blood.

It is remarkable for its lofty mountains and noble rivers. The Orinoco is greater than the Ganges, the Rio de la Plata is 2,200 miles long, and the Amazon, with its 25,000 miles of navigable course from the Atlantic Ocean to the foot of the Andes, affords with its tributaries a matchless network of water-way. The Andes extend 4,500 miles along the entire western coast, with peaks of extraordinary height.

Within this extended territory we find every variety of climate, varied and luxuriant vegetation, rich stores of mineral wealth—a land on which Nature has lavished her best gifts.

Discovered by Columbus on his third voyage to the New World in 1498, South America was claimed as a Spanish possession, and in consequence occupied by the Roman Catholic Church. Although her monarchies are now transformed into Republics, the blighting effects of nearly four hundred years of undisputed Papal sway are everywhere evident in the retarded development of the country, and the apathy, superstition and almost pagan ignorance in spiritual things.

In this vast field the Presbyterian Board has missions in only four of the fourteen countries—Brazil, Chili, Colombia and Venezuela.

Brazil

Brazil, the only monarchy in America for many years, became a Republic in 1889. It occupies nearly one-half of South America, and contains more than one-half of its arable land. Lying between 4° north and 33° south latitude, nearly the whole territory is within the Torrid Zone. It is over 2,600 miles long and 2,500 broad, and has a coast line of 4,000 miles. The area is 3,220,000 square miles; it is a little larger than the United States, without Alaska.

Brazil is naturally divided into three distinct regions: the lowlands along the coast, where are grand harbors and large cities; the middle section, which has magnificent and fertile plateaus formed by abrupt mountain ranges on the eastern side, watered by the tributaries of the Amazon and those of the River la Plata; and the vast and unexplored forest region of the west. The climate is varied. Within the tropics, the extreme heat is accompanied in some parts by great humidity; but on the table-land the heat is modified by pure and refreshing breezes, and back on the mountain slopes one may dwell in perpetual spring. The table-lands and hillsides, with unrivalled navigable streams for internal communication and commerce, naturally fit it for agricultural purposes. There are no active volcanoes, and earthquakes are very rare.

Brazil is probably unsurpassed in fertility, in climate, and in variety of useful natural products—coffee, sugar, cotton, India rubber, cocoa, rice, maize, manioc, bananas, beans, yams, ginger, lemons, oranges, figs, cocoanuts, etc. There are herds of wild cattle on the plains, game in the woods, and fish in the waters, vast forests of rare growth and variety, wood of great excellence and beauty for all kinds of cabinet work, timber and lumber for all building purposes. Gold, silver, iron, lead and precious stones are abundant; indeed, the field for diamonds is one of the richest in the world. But the vast wealth of the State is found, not in her rich stores of precious minerals and metals, but in her fruitful soil and exports of tropical productions. Her traffic in sugar and

coffee amounts to more in a single year than all the diamonds gathered within this century.

The population is estimated at 22,000,000, including 2,300,000 full-blood Negroes and about 1,000,000 Indians. There are nearly 3,000,000 whites of more or less pure Portuguese blood, and about as many white immigrants, mostly from Southern Europe, who have settled in the southern extra-tropical States. The Negroes are mostly found in the N. E. Atlantic States, the Indians in the unsettled interior; while the mass of the population everywhere consists of a mixture of these three elements in every imaginable proportion.

The Portuguese language closely resembles the Spanish. Mr. Blackford, of the Brazil Mission, says: "It is a beautiful language, and has been appropriately styled the eldest daughter of the Latin. It is compact, expressive, flexible and well adapted for oratory and literature."

During the monarchy, education in Brazil was very deficient; notwithstanding the Emperor's enlightened views and policy, in 1874 only twenty-five per cent. of the children were being educated. Since the establishment of the Republic, there has been marked progress in educational reform, and the people are eager to accept every advantage for the education of their children.

Brazil was accidentally discovered by Vincente Yanes Pinçon, a companion of Columbus, May 3, 1500, and was first colonized by the Portuguese in 1531.

From 1531 to 1822, Brazil was a province of Portugal, and was governed by a ruler from the mother country. "When Portugal was invaded by the French in 1807, the sovereign of that kingdom, John VI, sailed for Brazil, accompanied by his family and court. Soon after his arrival he placed the administration on a better footing, threw open the ports to all nations, and improved the condition of the country generally. On the fall of Bonaparte, the king raised Brazil to the rank of a kingdom, and assumed the title of King of Portugal, Algarve and Brazil. A revolution in 1820 led the king to return to Portugal, and he left Pedro, his eldest son, as regent. In 1822, Dom Pedro, forced

by a desire on the part of the Brazilians for complete independence, and not wishing the control of Brazil to go outside of his family, declared Brazil a free and independent State, assumed the title of Emperor, and was recognized by the King of Portugal in 1825. A series of disturbances and general dissatisfaction throughout the empire ended in the abdication of Dom Pedro I, who left Brazil April 7, 1831, leaving a son who was under age as his successor. The rights of the latter were recognized and protected and a regency of three persons was appointed by the Chamber of Deputies to conduct the government during his minority. In 1840 the young Emperor was declared of age, being then in his fifteenth year, and was crowned July 18, 1841," as Dom Pedro II. In 1866, Dom Pedro emancipated the slaves of the government, and in 1871 the Legislature authorized a bill, the effect of which would be gradual emancipation throughout the empire. Freedom was proclaimed to all in 1888.

In 1876 the Emperor visited the United States of America and attended the great Exposition in Philadelphia, saw our schools and our manufactories, studied our institutions and civilization generally, and returned to apply his acquirements for the nation's good. The whole country made a decided advance during his reign.

In 1860 the population of Brazil was 9,000,000, including more than 1,000,000 Negro slaves, but excluding Indians; religious tolerance existed only in name; the Roman Church was a department of State, and Jesuits controlled education, hospitals and public charities; communication with the interior was by mule-back; there were only sixty miles of railroad; two monthly steamers and a few sailing vessels afforded the only communication with Europe; the postage of a letter to the United States was forty-five cents, and the time forty-five days. Now the population has more than doubled; there are more than 10,000 miles of railway, 12,000 more of telegraph, two trans-Atlantic cables, and twelve lines of trans-Atlantic steamers.

On November 15, 1889, occurred one of the most remarkable revolutions known in history; the monarchy was overturned with little opposition and no bloodshed, the Emperor

and imperial family were exiled, Brazil was proclaimed a republic, and the people quietly accepted the decrees of the Provisional Government.

One year later the Brazilian Constitution, modelled upon that of the United States of America, was adopted, a new President and Cabinet elected, and the government of the United States of Brazil established on a sure basis. The new constitution authorizes "separation of Church and State; secularity of public cemeteries; the right of civil marriage, and religious liberty." All religious denominations have equally the right to liberty of worship.

In 1893-6 an attempt to overthrow the Republic was made by monarchical sympathizers, backed by the priests. It was frustrated by the energy of the government leaders after a severe struggle, but the resulting political and financial unrest was long continued.

The most important fact in the current history of Brazil is the extraordinary influx of immigrants. Germans, Italians, Portuguese, Syrians, Spaniards from Spain and the Philippines are pouring in so that the population is becoming almost as heterogeneous as that of the United States. New activity is manifest on the part of the Roman priesthood, reinforced by many members of the religious orders driven from France and the Philippines. Nevertheless the opening of the doors is wider than ever before, and the pure Gospel may be preached and taught with absolute freedom.

PROTESTANT MISSIONS IN BRAZIL.

The first effort to evangelize Brazil was made by a colony of the persecuted Huguenots of France, under the protection of Admiral Coligny. They sailed from Havre de Grace in 1555, to what is now the harbor of Rio de Janeiro, and settled on the island of Villegagnon. Calvin and his friends at Geneva sent them religious teachers; but the colony was short-lived. Persecution did its work, and some returned, some were put to death, and others fled to the Indians.

"Amongst the latter was one named Jean de Boileau, who is noted, even in the annals of the Jesuits, as a man of considerable

learning, being well versed in both Greek and Hebrew. Escaping from Villegagnon, Jean de Boileau went to St. Vincente, near the present site of Santos, the chief seaport of the province of Sao Paulo; the earliest Portuguese settlement in that part of the country, and where the Jesuits had a colony of Indians catechised according to their mode. According to the Jesuit chroniclers themselves, the Huguenot minister preached with such boldness, eloquence, erudition, that he was likely to pervert, as they term it, great numbers of their adepts. Unable to withstand him by arguments, they resorted to Rome's ever-favorite reasoning, and caused him to be arrested, with several of his companions. Jean de Boileau was taken to Bahia, about a thousand miles distant, where he lay in prison eight years. When, in 1567, the Portuguese finally succeeded in expelling the French from that part of their dominions, the governor, Mem de Sá, sent for the Huguenot prisoner, and had him put to death on the present site of the city of Rio de Janeiro, in order, it was said, to terrify his countrymen, if any of them should be lurking in those parts. The Jesuits boast that Anchieta, their great apostle in Brazil, succeeded in winning the heretic to the papal faith on the eve of his execution, and then helped the hangman dispatch him as quickly as possible, so as to hurry him off to glory before he could have time to recant."—*Sketch of Brazil Mission, by Rev. A. L. Blackford.*

From 1624 to 1654, the Dutch settled along the northern coast and did some mission work among the Indians, but the work ceased with the expulsion of the Dutch.

In 1836 the Methodist Episcopal Church of the United States sent the Rev. Mr. Spaulding to Rio de Janeiro. The Rev. D. P. Kidder was associated with him in 1838-1840. In 1842 the mission was given up.

About 1851 Rev. J. C. Fletcher was sent to Rio by the American and Foreign Christian Union, and the Seamen's Friend Society, but he remained only a short time.

Dr. Kalley, a pious Scotch physician, went to Rio de Janeiro in 1855 and began an independent work of circulating the Bible and preaching. His labors resulted in two independent Protestant churches, one in Rio and the other in Pernambuco.*

The Protestant Episcopal Church of the United States maintained a missionary in Brazil from 1860 to 1864. In 1889 they renewed the mission and occupy the State of Rio Grande do Sul. They have also a missionary in Rio.

*A society in Scotland, "Help for Brazil," was formed to assist Dr. Kalley's work, and supports several missionaries in Rio and Pernambuco. Several other societies have from time to time sent workers to Brazil. See "Protestant Missions in South America."

The first missionaries of the Southern Presbyterians (U. S.) came to Brazil in 1869, and began their work at Campinas. Their stations are in the States of Minas, Sao Paulo, and Pernambuco.

The Methodist Church (South) began work in 1876, and are located in the States of Rio, Minas Geraes and Sao Paulo.

A representative of the Northern Methodists has labored for some years at Pará.

The Southern Baptists (1881) are working in Pernambuco, Bahia, Rio and Sao Paulo.

The South American Evangelical Mission (Liverpool) reports eighteen workers in Brazil, with work in the States of Sao Paulo, Minas Geraes, Goyaz and Matto Grosso.

Among the most efficient pioneers in the missionary work in Brazil, as well as all over South America, have been the Bible Societies, British and American. Their agents travel throughout the continent from Cape Horn to Darien, undeterred by persecution, imprisonment or even death, circulating the Word of God. Since the establishment of their work, at least 1,000,000 copies of the Bible, in whole or in part, have been distributed in Brazil alone. Evangelists have repeatedly found in remote places groups of Bible Christians, eager to welcome the preacher of the truth which they have learned by reading.

Rev. Hubert Brown says:

"Most of the colporteurs are natives; many are simple-hearted men of little education.....With little machinery and small outlay, this magnificent business enterprise is carried on, and as fast as one laborer drops from the ranks, another takes his place. On a trip through the mountain or river valleys, along the tropical seacoast, or over the high, bleak tablelands, we missionaries meet these men with their packs, on horseback or afoot, always cheerful, taking what is offered in bed or board, with Bibles or portions adapted to any purse, and in type for eyes yet keen or eyes that are failing. Thus they sow the seed, trusting God to give the increase."*

* Latin America, Hubert W. Brown, p. 199.

PRESBYTERIAN MISSIONS.

The history of Presbyterian work in Brazil falls naturally into two parts. Begun just before the outbreak of our own Civil War, it was carried on during the early years with small means and an insufficient force. Yet the blessing of God followed earnest effort, and in spite of all obstacles a real and constant growth was manifest.

After twenty-eight years of work on the foundations, a new period began for the Brazilian Church. In 1888 the missions of the Northern and Southern Presbyterian Churches of the United States were united to form the Synod of Brazil. Thirty-four churches were connected with our Mission and eighteen with that of the Southern Church, making in all fifty-two churches, which were divided into four Presbyteries. This Synod met every three years, and was entirely independent, having no relation to General Assemblies in the United States.

It will be recognized that such an arrangement called for great wisdom and forbearance on all sides. As years went on many perplexing questions arose, and the growing divergence of opinion, not on matters of doctrine, but of policy and practical methods, became so acute that in 1903 seven ministers and nine elders, with a large number of followers, withdrew from the Synod and formed an independent Presbyterian Church. This unfortunate schism, with its inevitable accompaniment of strife and bitterness, has greatly retarded the growth of the Brazilian churches, especially in the State of Sao Paulo, where the prospects were brightest and the opportunity greatest.

Both the Synod and the Independents have grown since the division. The former has now two Synods, with 8 Presbyteries, 120 organized churches, and 15,000 members.

The Independent Synod has 3 Presbyteries, 14 ministers and 8,000 members. The constant wish and prayer of the friends of Brazil is that the breach may be healed and the Church reunited.

The first General Assembly of the Brazilian Church met

at Rio de Janeiro in January, 1910. The meeting was marked by a spirit of great earnestness and intense desire for the spread of Christ's Kingdom. The Moderator, Rev. Alvaro Reis, pastor of the church in Rio, was appointed to attend the General Assemblies of the two Presbyterian Churches in the United States, and request them to send more missionaries to Brazil.

The purpose of the missions is to co-operate as effectively as possible with the Brazilian Church, in evangelizing the country. The pioneer work in opening new fields and organizing churches is done by them. As soon as the churches can be supplied with pastors and provide their own support, the missionaries are released for further pioneering.

The Theological Seminary, formerly at Sao Paulo, is now located at Campinas. There are three professors: Dr. J. R. Smith, of the Southern Presbyterian Mission; Prof. Braga, supported by the Synod, and Rev. T. J. Porter, of our own Mission. Except for the salaries of the two missionary professors, the Seminary is supported by the Brazilian Church, which has done more than any church connected with our missions for the training of its own ministry.

The work of our Church is now organized in two missions: the South Brazil Mission, in the States of Rio, Sao Paulo, Parana, Santa Catherina, and Matto Grosso; and the Central Brazil Mission, in the States of Bahia, Sergipe, and North Minas.

THE SOUTH BRAZIL MISSION.

RIO DE JANEIRO. Rio de Janeiro, the metropolis of Brazil, with a present population of nearly a million, now the capital of the Republic and seat of the National Parliament, was wisely chosen as the centre of the missionary operations inaugurated by our Board in 1860.

The first missionary was the Rev. Ashbel Green Simonton, a man peculiarly qualified for the pioneer missionary work, from his scholarly attainments, gentle manners, sturdy and sterling Christian character. He was always deservedly

popular with Brazilians, and to his wisdom and faithful foundation work the success of the Brazil Mission is largely due.

In the following year Mr. Simonton was joined by his brother-in-law, the Rev. A. L. Blackford, who afterward took up the work in Sao Paulo, whence he returned to Rio upon Mr. Simonton's death in 1867.

From the beginning, the two principal lines of missionary activity in the city of Rio have been the pulpit and the press. As soon as he was able to speak Portuguese with some facility, Mr. Simonton began preaching in a small third-story room in the centre of the city, his first audience consisting of two men, who had been his pupils in English. From that small beginning the work has increased, until now it is self-sustaining, and large audiences gather every Sabbath in the beautiful stone church, capable of accommodating some 700 people, in the very centre of the city. There are always a number of strangers present at the services, and in many cases those from far-distant provinces, having come to Rio upon business or in attendance upon the Parliament, have thus heard the truth and carried the news of the Gospel to their far-away homes. The Rev. Alvaro Reis is now the pastor.

At the very outset of his work, as a means of reaching the public, Mr. Simonton commenced the publication of a weekly religious journal, called the *Imprensa Evangelica*, or "Evangelic Press," which became a powerful instrument for good. Frequent instances are recorded of individual conversions and even of churches established through its instrumentality. Most of the evangelical literature in circulation was also published here and sent from the Mission book store to all parts of the country.

Among those afterward stationed at Rio were the Rev. Messrs. Schneider, Vanorden, Hazlett, Houston, Kyle and Rodgers. Four young Brazilians, trained by Mr. Simonton and his associates, were ordained to the ministry and did good service to the infant Church. At different times three converted priests have been connected with the church in Rio and have taken more or less prominent part in the religious work.

On the death of Mr. Simonton, his work was taken up by

Rev. George W. Chamberlain, a man of fervent spirit and wonderful energy, who was spared for nearly forty years of dauntless service. The story of his life would be the whole history of our Brazilian Mission. In every phase of the work, in every part of the country, his burning zeal and heroic courage were felt. Scorning threats and persecution, he traveled everywhere preaching the Word. He built churches and founded schools, giving lavishly of his own means and inspiring others to give. His life was devoted to Brazil, and when he knew that death was near, he asked to be carried back to Bahia, that he might die there among the people whom he loved.

The Rev. J. M. Kyle, who for some years
NOVA FRIBURGO. was pastor of a church in Rio de Janeiro, removed in 1891 to Nova Friburgo, a health resort in the mountains, about forty miles east of Rio. From this point as a centre, availing himself of the facilities afforded by the Leopoldina R. R., which extends 1,200 miles into the interior, Dr. Kyle did itinerant work in the neighboring portions of the States of Rio de Janeiro and Minas, having also under his charge the church of Campos. During the two years when the Synodical Seminary was located tentatively at Nova Friburgo, Dr. Kyle, associated with the Rev. J. R. Smith, D. D., taught the half-dozen Brazilian youths who came there for instruction. In addition to his other work, Dr. Kyle made important additions to the Protestant theological literature of Brazil. Barrow's "Biblical Interpretation," Hodge's "Outlines of Theology," and other works were translated by him or under his direction, and published by funds secured through his efforts. In 1898 a series of evangelistic meetings, held by Rev. Alvaro Reis, of Rio, resulted in a spiritual awakening by which the whole city was stirred. A church of thirty-six members was organized, which has grown steadily. Since Dr. Kyle left, in 1908, no missionary has resided at Nova Friburgo.

The city of Sao Paulo is the capital of the State
SAO PAULO. of Sao Paulo. It was first occupied by Rev. A. L. Blackford in 1863. At that time it was a city of from 15,000 to 20,000 inhabitants, without railways, gas or

any of the appointments of modern civilized communities. To-day it has 500,000 inhabitants and is a great railway centre. It has daily railway service to Rio, 300 miles distant, and several trains a day to Santos, the seaport, forty-five miles away; and is supplied with gas, electric lights, water, street cars and other appointments of a modern city. In place of the old-time schools, held in private houses, and teaching only the catechism and primary studies, we now find large and handsome public school buildings and a system of instruction modeled upon that of the United States, as well as high, model and normal schools, which compare favorably as to buildings, equipment and teaching, with those of some of our large American cities.

The State of Sao Paulo, with a population of 2,500,000, a large proportion of whom are foreigners, is the great coffee-producing State of the Republic, having large tracts of the inexhaustible red lands on which the coffee plant thrives. In extent it is nearly equal to the combined areas of the States of New York and Pennsylvania. The prosperity of the State has attracted the best elements from the other States, and it is one of the strongholds of the Republic.

The city, situated on the hills that rise from the banks of the Tiete, was founded by the Jesuits in 1554. It is 2,700 feet above sea level, and is exceptionally healthy. The Presbytery of Rio de Janeiro was organized here in 1865, consisting of Revs. A. G. Simonton, A. L. Blackford, F. J. C. Schneider and Senhor Conceição, a converted Roman priest, just then ordained. When Mr. Blackford left, Rev. G. W. Chamberlain remained in charge of the work at this point, and ministered to the church through nearly the whole of its history, until it became self-supporting and called a native pastor. Rev. J. B. Howell was his co-laborer in this work during ten years from 1874-84.

Being the seat of a large law school, attended by some 600 students from all parts of the country, and for other reasons, Sao Paulo was early chosen as the educational centre of the mission work in Brazil. The beginning in this line was made by Mrs. G. W. Chamberlain, who gathered a dozen or more of the children of church people in one of the rooms of

her house. Native ladies were afterward employed as teachers, and the attendance increased. Suitable buildings were erected in 1875 from funds collected in the United States by Mr. Chamberlain. During the succeeding ten years, under the joint superintendence of Mr. Chamberlain and the Rev. J. B. Howell, a primary, intermediate and high school course was organized, and the attendance increased to over 150.

In 1877, Miss P. R. Thomas, a self-supporting missionary under the auspices of the Woman's Society of Philadelphia, established a kindergarten in Sao Paulo, which was the first school of the kind in Brazil. The school under Miss Thomas's direction was very successful in reaching many of the best families in the city, and sowing seeds of gospel truth in places which had otherwise been inaccessible.

The Girls' Boarding School was opened in their own home by the Rev. J. B. Howell and wife, assisted by Miss E. Kuhl, in 1878, and continued under their care for three years. It was then transferred to the mission building and put under the care of Misses Kuhl and Dascomb, under whose efficient management it continued until they removed to Curitiba in 1891 to inaugurate the educational work for girls in the State of Parana.

The Boys' Boarding Department is located about a mile from the central school buildings, on property given to the mission by Dr. and Mrs. Chamberlain. These schools are not now controlled by the Mission.

In 1886, Horace M. Lane, D. D., was sent out by special appointment to superintend all the educational work in Sao Paulo. Under his wise and efficient direction the "Eschola Americana" has become a factor of permanent value in the intellectual life of Brazil. The system of graded schools is crowned by Mackenzie College, designed to give to Brazilian youth such advantages as American colleges offer. Mr. J. T. Mackenzie, of New York, was so much impressed by the need in Brazil of a college founded on Bible principles that he offered the funds needed for the buildings, and the college perpetuates his name. In 1896 the buildings were completed and the first classes opened. The college, though in closest harmony with the Mission, is not controlled by it. Two of

the directors, all of whom reside in the United States, are members of the Board of Foreign Missions, which contributes a certain sum annually toward the professors' salaries. The lower schools are self-supporting, and embrace primary, intermediate, secondary and high school courses, closely graded, with manual training shops and athletics, all on the American plan. The present enrolment in all grades is over 800.

Since the death of Dr. Lane in 1912, the Rev. W. A. Waddell has been the President.

The government educational officials are deeply interested in Mackenzie College, which practically sets the pace in Brazil for higher education of the modern type.

Dr. A. W. Halsey says:

"From Panama to Curityba we saw no such group of buildings, no such equipment as at Mackenzie. With few exceptions they were well planned, well built, well adapted to college purposes. A new dormitory is now being erected, and we were assured that it would be filled as soon as ready. The college equipment was the best we saw anywhere. Good desks, excellent blackboards, well-equipped chemical and physical laboratories, most modern instruments in physics, chemistry and engineering—a first-class, up-to-date, modern college in the heart of Brazil. The opportunities for Christian service there, it seems to us, are larger than in any single institution in all Latin America."*

Curityba, about 300 miles southwest of
STATE OF PARANA. Sao Paulo, is the capital of the State of Parana. During two successive years, Rev. Robert Lenington made various tours through this State, with such encouraging results that the capital was occupied in 1885 by Rev. G. A. Landes and wife. The church, which was strong and thriving, was much crippled by the division of 1906.

A small school, begun by Mr. Landes, has developed under the care of Misses Kuhl and Dascomb since 1892 into an important and flourishing institution, numbering about 300 pupils. Nine nations are represented, and a very important part of the work is to teach these children of immigrants the language of their adopted country. Four languages are taught in the school—Portuguese, German, English and French. There are three departments: Primary, Intermediate

* Panama to Parana, A. W. Halsey and G. H. Trull, p. 60.

and Secondary; beside a special course for teachers. Many of those entering now are children of the first pupils. The buildings occupied are quite inadequate for the needs of the school. New property recently purchased provides a boarding department for about thirty girls, with room for new buildings. Mrs. W. H. Hallock is now in charge of the school, relieving Miss Kuhl and Miss Dascomb, after their long years of devoted service.

Castro, 120 miles from Curityba, was occupied by Rev. G. L. Bickerstaph in 1895. There is a growing church and a large itinerating circuit, reaching three churches and eleven groups. The principal work at Castro is the "Christian Institute of Practical Arts," opened in 1914 under the care of Mr. H. P. Midkiff. This school occupies a tract of 600 acres outside of the town, where the students are taught farming and various industries, supporting themselves by their labor. All the buildings have been erected and furnished by the students. The design is to train the sons and daughters of Christian parents in all that makes a useful life.

Guarapuava, under Rev. G. A. Landes and afterward Rev. J. B. Kolb, is the centre of a large itinerating field, with a radius of 100 miles. Mr. Kolb travels some 2,000 miles during the year, visiting three churches and twelve groups. He finds many who hear the Word gladly.

Ponta Grossa, two hours from Castro, is a city of 15,000 people. It is a central position from which to reach many villages and towns where there are little groups of evangelical believers. A small church has been organized at Ponta Grossa, but there is no church building.

The first station in the State of Santa
FLORIANOPOLIS. Catharina, lying south of Parana, with 250,000 people, was opened at the capital by Rev. J. B. Rodgers in 1898. When Mr. Rodgers was transferred to Manila in 1899, to open the new mission there, his place at Florianopolis was taken by Rev. R. F. Lenington and Rev. J. T. Houston (1900). Florianopolis is another centre of evangelistic work, from which Rev. A. C. Salley travels constantly among the smaller churches of the province.

Cuyaba Station, in the State of Matto Grosso, is a city of 30,000 inhabitants. It is in charge of the Rev. Philip S. Landes, and was transferred from the Central Brazil Mission to the South Brazil Mission in 1915. Services are held on Sunday in the city, and there are large opportunities for touring work.

THE CENTRAL BRAZIL MISSION.

The Central Brazil Mission is at work in three fields: the State of Sergipe, with several independent parishes, together with the station of Estancia; the coast region of the State of Bahia, comprising the large and flourishing congregations of Bahia City, Cachoeira and Cannavieiras, with their adjacent localities; and the vast interior (Sertão) region, including the district of the Villa Nova station, the diamond districts of Lavras, and the Sao Francisco Valley. The 400,000 square miles of territory contain about 3,000,000 inhabitants. It is a region of scanty and uncertain rainfall, and the frequent droughts often result in distressing famines.

Nearly all the places first occupied by our mission forces are now cared for by the Brazilian Church, and new stations have been opened in more needy localities.

In 1909 work was established 600 miles inland up the river Sao Francisco, the headquarters being first at Carinhanha, and about two years later removed to Caetete. Throughout the wide region falling under the care of this centre, there has been bitter opposition on the part of the Roman Catholic Church against the evangelicals. In spite of this there has been gratifying progress.

Work was established in the State of Minas Geraes in 1912. The General Assembly of the Presbyterian Church in Brazil asked the Mission to occupy Matto Grosso, a world in itself, with over 500,000 square miles, or one-sixth of the United States. A mission was begun here in 1913. It was transferred to the South Brazil Mission in 1915.

The work of the Central Brazil Mission is notable for the plan followed: instead of making fixed stations, the missionaries carry on their evangelistic work by frequently changing

the place of residence. The missionary force is thus not an entrenched army, but a mobile force.

Bahia, 750 miles northeast of Rio de Janeiro, is the **BAHIA**. oldest city in Brazil, having been founded in 1549, and was originally the capital. It is the capital of the State bearing the same name, and ranks next in size to Rio de Janeiro, having a population of nearly 250,000. The harbor is one of the best in South America, admitting ships of the largest size. The State of Bahia produces and exports cotton, coffee, sugar, manioc, tobacco, dye-stuffs, fancy woods, horns and hides. It also contains valuable mines of gold, silver, copper, lead and iron, with deposits of potash, alum, manganese, etc. The commerce, however, is small compared with its possibilities, on account of the want of enterprise of the inhabitants.

This port was formerly the headquarters of the African slave trade, and the population consists largely of Negroes and their descendants. There are two Mohammedan mosques and thirty fetish temples. The raising of goats for sacrifices is said to be a profitable industry.

The Archbishop of Brazil has his residence here, and the ecclesiastical element is largely dominant.

The pioneer missionary in this field was the Rev. F. J. C. Schneider, who labored here from 1871 till his withdrawal from the mission in 1877. Other laborers were: Rev. R. Lenington, Rev. A. L. Blackford (till his death), Rev. W. E. Finley, Rev. J. B. Cameron, Rev. E. M. Pinkerton, Rev. G. W. Chamberlain, Rev. J. B. Kolb and Rev. W. A. Waddell.

Mrs. Kolb, and afterward, Miss Hough and Mrs. Waddell, did much good by visiting and holding meetings and classes for the women in different parts of the city. The church built up by the labors of these early workers has now its own building, with an earnest pastor, and is steadily growing in power.

A day school of high grade was opened in 1894 by Miss Laura Chamberlain (Mrs. Waddell). It was maintained under varying forms for more than twelve years, and finally closed for want of a teacher.

At Cachoeira the growth of the church, which is now self-supporting, was largely due to the excellent school begun by Miss Axtell (Mrs. H. J. McCall) in 1899. It has now been transferred to the control of the Brazilian Church.

The State of Sergipe is one of the smallest in the **SERGIPE**. Republic and also one of the poorest, owing to the lack of rain. The principal industry is cattle raising. Work in this State was opened at Laranjeiras, where a church was organized in 1884. There was much fanatical opposition at first; Bibles were burned and ministers were mobbed, but the truth has quietly won its way. There is now a good congregation, which has built a church for itself.

An excellent school under the care of Miss Hough and Mr. Finley was maintained at Laranjeiras for several years. In 1899 Mr. Finley was transferred to Aracaju, the capital of the State, fifteen miles distant, and it was thought best to remove the school to that point. It is now under the care of the local church.

Estancia, 180 miles from Bahia, was opened by Rev. C. E. Bixler and Mrs. Bixler in 1902. The opposition has been constant and bitter, but substantial growth is manifest. The people have recently built themselves a new church quite free from debt.

Villa Nova da Rainha, 250 miles by rail from **VILLA NOVA**. Bahia, under the energetic supervision of Rev. Pierce Chamberlain, became the centre of itinerating tours extending 100 miles east and 200 miles west. It is a sparsely settled region, often blasted by drought and famine. More than a score of preaching places have been opened, some of them in fanatical and intolerant communities, others among those whose hearts have been prepared by the Spirit for the message. Rev. Alexander Reese reports that the outlook for the field was never more promising.

Near Lençoes is the farm school at Ponte **PONTE NOVA**. Nova, founded by Rev. W. A. Waddell as a self-supporting training school for the boys and girls of the interior churches—a Brazilian version of Park College. The girls do all the housework, the boys the outdoor work. The brighter girls are trained as teachers; the

boys who are able will be prepared for the theological class of the Presbytery. It is a journey of five days from Bahia City; by boat to Cachoeira, a narrow-gauge railroad of 104 miles to Sitio Novo, and thence on muleback more than 100 miles, through desolate plains and lonely forests, to Ponte Nova. Mr. Speer says:

"We felt like men who had emerged from Central Africa as we rode over the Utinga and up to the door of the old ranch house where Dr. Waddell stood in the midst of this school. The property is about ten miles long, with a frontage on the river which runs across it of three-quarters of a mile. It is wedge-shaped, with the river crossing the narrow end, and contains some 4,600 acres, 500 of it in pasture, the rest in forest. One hundred acres of the land is irrigable, and the fall of the stream will give water power. The ranch house is commodious, and the girls are housed there with the superintendent's family, while the boys live in a house on the opposite bank of the river. All eat together in the great dining room of the ranch house. There are good corrals, the beginning of an excellent garden, and it seems to be an ideal property for the purposes of the school. The whole enterprise is most encouraging. Every one that knew of it commended it."

The school work, as organized under Dr. Waddell, seeks to meet the crying need for education by uniting the resources of the church and the mission. The school at Ponte Nova trains the teachers for primary schools in villages or on ranches where their support is provided. In some places our teachers are employed in the public schools, which gives them a wider field of usefulness.

In 1914, Dr. Waddell was chosen President of Mackenzie College, and Rev. C. E. Bixler and Mrs. Bixler took charge of the school. It has a prospect of fruitful service among the evangelical Christians of the region. The touring work from this centre reaches two churches and thirteen groups.

Work in the Sao Francisco Valley
CAETETE, VILLA BELLA was inaugurated by Rev. H. J.
DAS UMBURANAS. McCall and Mrs. McCall in 1909 at
 Carinhanha, 600 miles up the river.

The towns are small and isolated, and traveling is extremely difficult. West of this valley there is no missionary work the whole width of the continent. Caetete is now the headquarters for work. The opposition is very bitter, but constant

advance is made. An excellent school is one of the strongest factors in making friends.

Mr. Graham and Mr. Landes have for some years made extended tours through this agricultural province, and have gathered small congregations in a number of places. Their preaching services are largely attended, and gladly welcomed. Very few physicians are found in this vast region, and sanitary and hygienic conditions are often of the worst. A physician has recently gone out, the first in Brazil under our Board, to begin medical work.

The great interior provinces of Amazonas, **THE ABORIGINES.** Matto Grosso and Goyaz, comprising about one-half of the country, are inhabited mostly by Indians. Their numbers are variously estimated from 200,000 to 1,300,000, though so little is known of them that all estimates must be largely based on conjecture. About half of them are *Indios bravos*, that is, wild or independent tribes roaming through the forests of the Amazon basin. The remainder, known as *Indios mansos* (tame), are settled or semi-civilized tribes, and live by agriculture or grazing on the open uplands. The *mansos* mostly speak the *lingoa geral* (general language), a dialect of the Tupi-Guarani stock, made current throughout the interior of the continent by the Jesuit missions of the seventeenth century.

The wild tribes vary greatly in intellect and development. Some are cruel and degraded cannibals, while the Guajas of Matto Grosso are skilful boat-builders and raise sugar cane and cotton, from which they weave cloth. No Protestant mission work has yet been established among these Indians.

The Brazilian Government has recently organized a department for the protection and employment of the Indians. Men are sent out to establish agricultural and industrial centres, where the scattered tribes may be instructed. In Matto Grosso many have been induced to work in constructing the telegraph lines which are now being extended into that region. The laws grant perfect liberty of religious propaganda among them, and the government looks favorably on any attempt to uplift them.

STATIONS, 1917.**SOUTHERN BRAZIL MISSION.**

CASTRO: About 480 miles a little south of west from Rio; opened as a Mission Station in 1895. Missionaries—Rev. G. L. Bickerstaph and Mrs. Bickerstaph, Rev. H. P. Midkiff and Mrs. Midkiff.

SAO PAULO: 250 miles west-southwest of Rio; capital of the State of the same name; occupied as a Mission Station in 1863. Missionaries—*Rev. M. P. B. Carvalhosa*, Rev. W. A. Waddell, D. D., President of Mackenzie College, and Mrs. Waddell.

CURITYBA: About 445 miles southwest of Rio; occupied 1885. Missionaries—Rev. R. F. Lenington and Mrs. Lenington, Miss Ella Kuhl, Miss Mary P. Dascomb, Mrs. Mary H. Hallock.

FLORIANAPOLIS: Capital of the State of Santa Catharina, on an island off the coast; occupied 1898. Missionaries—Rev. A. C. Salley and Mrs. Salley.

GUARAPUAVA: Far interior town in Parana, about 200 miles west of Curityba; occupied 1908. Missionaries—Rev. J. B. Kolb and Mrs. Kolb.

CAMPINAS: Site of Theological Seminary, about 50 miles northwest of Sao Paulo; occupied 1910. Missionaries—Rev. T. J. Porter, Ph.D., and Mrs. Porter.

PONTA GROSSO: Important railroad center south of Castro; occupied 1913. Missionaries—Rev. G. A. Landes and Mrs. Landes.

MATTO GROSSO FIELD: Occupied 1912. (Transferred in 1915 from Central Brazil to Southern Brazil.) Rev. Philip S. Landes, and Mrs. Landes.

CENTRAL BRAZIL MISSION.

BAHIA: Founded in 1871; 165 miles from Rio de Janeiro.

VILLA NOVA: Founded in 1900; 250 miles northeast of Bahia. Missionaries—Rev. Alexander Reese and Mrs. Reese, Rev. A. F. McClements and Mrs. McClements.

ESTANCIA, SERGIPE: Founded in 1902. Port 180 miles northeast of Bahia. Missionaries—Rev. H. C. Anderson and Mrs. Anderson.

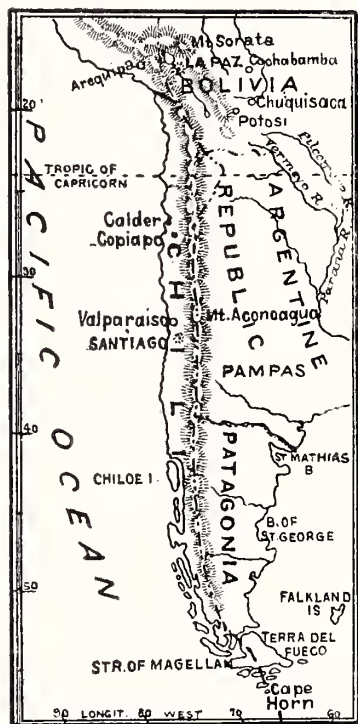
PONTE NOVA: (P. O. address, Lençoes, Bahia, Brazil.) Founded in 1906. School on farm 230 miles northwest of Bahia. Missionaries—Rev. C. E. Bixler and Mrs. Bixler, Miss Carrie L. Jayne.

CAETETE: Founded in 1909. Interior town 400 miles south of west of Bahia. Missionaries—Rev. H. J. McCall and Mrs. McCall.

NORTH MINAS FIELD: Founded in 1912. Missionaries—Rev. F. F. Graham, Walter W. Wood, M. D., Mrs. Wood.

UMBURANAS: Founded in 1913. Interior town, 30 miles south of Caetete. Sub-station. Missionary—Miss E. R. Williamson.

Chile



Chile, one of the most enterprising and prosperous Republics of South America, is situated on the western slope of the Andes. It extends from 17° to 55° south latitude, or from the Bay of Arica to Cape Horn, and from 65° to 75° west longitude. It has a coast line of 2,625 miles, with an average width of 90 miles. The area is estimated at 291,500 square miles. Shut in between the mountains and the Pacific Ocean, it is isolated from the main thoroughfares of commerce.

In a country extending from the tropics nearly to the Antarctic Circle, and varying in altitude from the sea level to 14,000 feet above it, there is naturally room for every extreme of heat and cold,

moisture or aridity. The northern part is a hot, parched desert, where rain scarcely ever falls; the south is cold and foggy, with abundant rains, and covered with forests of gigantic trees. Between the two is a fine agricultural region, abounding in all the products of temperate and sub-tropical countries. The climate is in general healthful, and the heat on the seacoast never extreme, being tempered by the cool Antarctic current which bathes the shores.

About twenty per cent. of the surface is arable land, the rest being desert, mountain, pasture or forest. Wheat is the

most important product. Barley, maize, potatoes, beans, hemp and forage plants are also largely raised. Fruit of all sorts is abundant and excellent.

There are numerous lakes, though none are very large. The rivers are generally mountain torrents, most valuable for irrigation. The Biobio, 220 miles in length, and a few others, are navigable for a short distance.

Rich mines of copper, silver and coal abound, and valuable deposits of nitrates are found in the northern deserts.

The population, mostly of Spanish descent, though largely mingled with Indian blood, was given by the census of 1907 as 3,249,279. About 100,000 of these are foreigners. There are still some Araucanian Indians and a few thousands of savage Patagonians, but most of the native stock has been absorbed into the general population.

The Roman Catholic religion is established by law, but there is greater liberty than in almost any other Republic of South America. The Press is free and a recognized power, and the importance of advancement in education is understood by both government and people.

The agricultural classes live in a very simple and primitive manner; in the towns and among the upper classes, social life and habits are much the same as in European countries. A new era for Chile was inaugurated in April, 1910, when the Transandine tunnel was opened for travel. This remarkable piece of engineering, two miles long and two miles above sea-level, forms the final link in the transcontinental railway (888 miles), connecting Valparaiso with Buenos Ayres. Another line connects Antofogasta with La Paz, Bolivia, and will be extended to Buenos Ayres.

The northern part of the region now known as Chile was conquered by the Incas of Peru about 1433, and remained subject to them until the Spanish conquest. The first Spanish expedition, under Almagro, was driven back by the valor of the Araucanians. Angered at this repulse, Pizarro despatched Don Pedro de Valdivia with a large force, and was preparing to follow in person when he was assassinated in 1541. Valdivia founded Santiago and the city which bears his name, and was finally killed in battle. The Araucanians, driven to

the south, kept up a brave resistance until 1722, when they consented to a treaty fixing the River Biobio as a boundary between them and the Spaniards.

The exactions of the Spanish officials, who regarded their offices only as means of personal aggrandizement, so exasperated the Chileans that they determined to throw off the hated yoke. When Spain was helpless in the grasp of Napoleon, they seized the opportunity to depose the Spanish Governor, and declared their independence September 18, 1810. After eight years of war and many reverses, they finally defeated the Spanish forces, and established a Republican Government in 1818. The first Constitution was adopted in 1828, and the present one in 1833.

MISSION WORK.

The first Protestant Mission in Chile was established by the "American and Foreign Christian Union," and was transferred to the Presbyterian Board of Foreign Missions July 14, 1873. It operates from four centres: Valparaiso, Santiago, Concepcion, and Copiapo.

VALPARAISO. Valparaiso is the principal seaport not only of Chile, but of all the west coast of South America. The open harbor has been improved by the government at great expense. The city is built on nineteen hills, some of which are separated by deep ravines, and from the narrow strip of level land along the sea many winding roads, stairways and elevators lead up through the city. In 1854 the city contained only 52,000 inhabitants; there are now about 200,000. It is the principal outlet for a large territory of rich and productive land. Gold, copper, lead, hides, nitrates and flour, are its exports, and it has direct communication with Europe and the United States by German and English steamers, and with the South American Republics on the west coast by the steamers of Chilean, English and German lines. Foreigners form an influential section of the population, and the English language is largely used.

In 1846 the city was occupied by Rev. D. Trumbull, D.D., sent thither by the Seamen's Friend Society and the American

and Foreign Christian Union. Dr. Trumbull labored mostly for the English-speaking people of the city, but did much for the Chileans through the Press, and also in connection with our mission, with which he co-operated actively and efficiently until his death in 1889. In 1866 Rev. A. M. Merwin was sent to take charge of the Spanish work in the city. He began to preach in 1868, and a church was organized in 1869.

The Rev. W. E. Dodge was sent out by the Board in 1882. He was soon called to be associate pastor of the Union Church of English-speaking residents, but like Dr. Trumbull, was from the first identified with our mission. During 1883 a flourishing Y. M. C. A. was established.

Rev. Mr. Merwin was forced to retire from the mission work in 1883 on account of ill-health, and later Mr. Dodge for the same reason.

Rev. James F. Garvin and Mrs. Garvin succeeded them in 1883, and carried on for twenty years the work so well projected in its different departments. Mr. Garvin built up the large Escuela Popular, the Sheltering Home, and the extensive propaganda, besides being Mission Treasurer and Managing Editor of the *Heraldo Evangélico*.

The San Martin Church, with a missionary pastor and a Chilean evangelist, is enlarging its work from year to year. In 1905 the old church was sold and a new one begun in a better location. The building was seriously injured by the earthquake of 1906, but was rebuilt and completed in 1907. A training class for Christian workers is held weekly, and the members maintain nine preaching places in different parts of the city. Two other churches and four groups are connected with Valparaiso Station.

The *Escuela Popular*, the first Protestant school in Chile, is realizing more and more each year the purpose of its founder, Dr. David Trumbull, that of giving the boys and girls of the middle classes an education that will fit them for life.

The new, modern, three-story building has room for 400 boys and girls as day pupils, and a boarding department for twenty girls. Beginning with the kindergarten, the course of study continues for eight years, and by the last year the pupils are ready to do all their work in English. The boarders

live as members of the family of Miss Beatty, the principal, and are instructed in domestic science at the same time that they are inspired by the example of her devoted Christian life.

The success of this school was so marked that six branch schools have been opened in different parts of the city, and the total enrolment reaches about 700.

Though but a small number of the children are Protestants, the Bible is taught every day, and on Wednesday of each week one of the missionaries or a native pastor goes to each school and conducts a special Bible class or preaches a sermon for the children.

In each school a Sunday school is organized, and a large proportion of the pupils attend.

The teachers of these schools are gladly received in the homes of the pupils, and in this way many people are reached who would not attend a service in a chapel. It is a hopeful sign to see 700 children study the Bible daily.

The *Sheltering Home* for orphan children was established by Dr. Trumbull and Mr. Merwin. It has thirty-five inmates from different parts of the country. A commodious building was erected in 1893. The property belongs to an incorporated society, two of whose directors are chosen from the Presbyterian Mission in Chile.

The Valparaiso Bible Society, representing the British and Foreign Bible Society, has been wonderfully successful, and is one of the most efficient agencies in helping forward the work in this field.

SANTIAGO. Santiago, the capital of Chile and the third largest city of South America, is situated on a plain 1,706 feet above the sea, at the foot of the majestic snow-covered peaks of the Andes. It is a beautiful city and is connected with Valparaiso by a railroad 114 miles long. It was first occupied in 1861 by Rev. N. P. Gilbert, who, in the midst of many discouragements from foreigners and natives, persevered until he was able to organize a church and erect a building in a central position. When Mr. Gilbert retired from the field in 1871, he was succeeded by Rev. J. M. Ibanez-Guzman, a native of the country, whose promising ministry was soon cut short by death. He was followed by

Rev. S. J. Christen, who in turn was relieved of this charge by Rev. W. H. Lester about 1884, in order to give up the greater part of his time to educational work. In 1889, during Mr. Lester's ministry, the church was burned down. It was occupied by the English and German congregations as well as by the Chilean church. Within a year a new and better building was erected, partly through the generosity of friends in Santiago. The same year Rev. Francisco Diez of Spain was brought to Chile, and placed in charge of the church, of which he is still the pastor. A new building recently completed gives increased accommodation.

In 1904 a second church was organized by Rev. W. B. Boomer and reports over 100 members.

Rev. Edson A. Lowe, during his life in Santiago, began a systematic work of city evangelization by means of chapel services in different quarters, conducted by a band of lay evangelists, whom he trained with great care. Since his death the same work has been continued.

A weekly religious paper, *El Heraldo Evangélico*, founded in 1884, has a large circulation in Chile and the adjoining countries, and is read by many people who could not be otherwise reached. It has lately been united with the paper of the Methodist Church, *El Cristiano*, and now bears the name *El Heraldo Cristiano*.

The *Instituto Internacional*, a boarding and day-school for boys, was begun in 1876 by Rev. S. J. Christen. It soon outgrew its quarters, and in 1894 a commodious building was erected through the efforts of the Rev. J. M. Allis, D. D., whose name is commemorated by a tablet on the walls. After many years of earnest service, Mr. Christen returned to Switzerland, and the school was re-organized and re-opened March, 1898, under the charge of Rev. W. E. Browning. The name was changed to *Instituto Ingles*, and its patrons were offered the inducement of a thorough course of study carried on in the English language, under teachers of high moral purpose and character. The school has prospered steadily, and is wholly self-supporting, with nearly 300 pupils. A large wing was added in 1901, and within a week of its opening every room was filled. The students come from

influential families in Chile, Bolivia and Peru, and receive thorough moral and religious instruction. Eight American teachers live in the building and give all their time to the school. The graduates find ready employment in banks and business houses, where they are always in demand.

As a result of the Panama Congress, the Presbyterian Board was asked to surrender Dr. Browning to the general work of Superintendent of Education for all Latin America. After careful consideration, the Board decided to accede to this request. The school is now superintended by Rev. J. H. McLean. An Associate Principal will be appointed as soon as a suitable man can be found.

In 1914 the Methodist and Presbyterian Missions united in organizing a Theological Seminary open to students from all evangelical churches. The control was vested in the governing authorities of the Missions, and each set aside one of its missionaries for this distinctive work.

From *Curico*, an out-station of Santiago, work is carried on through four churches and one group.

The central zone of Chile, comprising the **CONCEPCION**. provinces of Curico, Talca, Linares, Nuble,

Concepción and Malleco, with a total population of about 500,000, is the richest agricultural region of the country. Its largest city is Concepción, on the Biobio River, about ten miles from Talcahuano Bay, the best harbor on the coast. On account of the rich coal fields near by, Concepción has become one of the chief manufacturing centres of the Republic. The railroad from Santiago to Valdivia traverses the interior valley, giving easy access to the principal towns.

The church in Concepción was founded in 1880 by two brothers, Robert and Eneas McLean. After their return to the United States, Rev. S. W. Curtiss, Rev. J. F. Garvin, Rev. W. B. Boomer and Rev. J. H. McLean succeeded each other as residents at the station. A substantial church is well attended, and there is a flourishing day-school.

The out-stations are: Chillán, Talca, Traiguén, and three smaller towns.

Chillán is a city of 24,000 inhabitants, about 240 miles by rail south of Santiago. It is situated in the midst of a wide

plain, fertile and well cultivated, and is famous for its weekly fair or market day. This cattle market is the largest in the country, and attracts people even from the Argentine Republic. At the foot of Mt. Chillán are the well-known thermal baths, with a great reputation for curing rheumatism and gout. The church is in charge of an earnest Chilean minister.

The northern provinces of Atacama and Antofagasta lie in the rainless district, and depend for their wealth on the mines and nitrate works. The field of our mission covers about 21,000 square miles, with 79,000 people. The distance between the extreme points reached is about 300 miles. Copiapó, the largest town, 400 miles north of Valparaiso, has no communication with the outside world but by sea and through mountain passes. It is a beautiful city in an almost rainless valley; its port of entry is Caldera. Work was started here many years ago by Rev. S. J. Christen, and was followed up for a time by Rev. S. Sayre. Afterwards the Methodists entered and then gave up the field, and the Presbyterians upon invitation of the group of Christians there re-entered.

Rev. Jesse S. Smith and Mrs. Smith are now stationed here. The church is prosperous and growing. Regular tours are made among the mining towns of the interior, which open large opportunities.

Tocopilla, an out-station of Copiapó, is one of the chief ports for the nitrate trade. Mr. Henry Fraser, an English business man, held services for some years for the English residents, with excellent results. In 1895 the Rev. Dr. Allis and Mr. Emilio Olsen, a colporteur of the Valparaiso Bible Society, visited the region. A church of fifty members was organized in 1900. It is now one of the most flourishing in the mission, under the charge of an energetic Chilean evangelist.

Taltal, another out-station, is also a port in the nitrate region. Largely through the efforts of a Chilean workingman who was converted by the reading of the Scriptures, a group of Christians was formed here. The work was strengthened and encouraged by itinerating missionaries until Rev. F. Jorquera was stationed there in 1895. Within the two years

following, a small chapel was erected and a church organized. Other centres of work are Chanaral, Carrizal and Cerro Blanco.

Most of the mining officials are glad to give every facility for the work among the men. Mr. Schmalhorst says:

"In many *oficinas* rooms are fitted up and furnished for the meetings at the Company's expense. Entertainment is given at the house of the Administrator, and a free pass over the railroads. They tell me: 'Your converts are our most reliable workmen; they give least trouble in any way.' If you could see these poor fellows crowded in their comfortless little shelters, with the thermometer often below freezing point, surrounded only by the squalid iniquity of a mining camp, you would think no trouble too great to carry them the blessed news of a Heavenly Father's love."

In 1883 the Presbytery of Chile was erected
ORGANIZATION. by the General Assembly, consisting of six ministers and three churches. There are at present connected with the Presbytery 171 churches and 17 groups of believers. The Presbytery directs the work of publishing tracts and the weekly religious paper, *El Heraldo Cristiano*.

In 1888 the government granted the mission a charter, whereby "those who profess the Reformed Church religion according to the doctrines of Holy Scripture, may promote primary and superior instruction, according to modern methods and practice, and propagate the worship of their belief obedient to the laws of the land;" and "this corporation may acquire lands and buildings necessary for the expressed object, and retain the same by act of the Legislature." This special charter was one of several important steps taken by the government in the direction of religious liberty, and renders the tenure of property more secure than formerly.

The principal missions for Chileans beside our own are those of the Methodist Church (North), with stations from Punta Arenas in the extreme south to Iquique in the north, and those of the Christian and Missionary Alliance in and around Valdivia.

The South American Missionary Society has a mission to the Araucanian Indians, with headquarters at Temuco, and another among the remnant of the Tierra del Fuegians at

River Douglas, not far from Spaniard Harbor, where Allen Gardiner fell.

STATISTICS, 1916-1917.

Stations	4
Out-stations	26
Missionaries	21
Native Workers	60
Churches	17
Communicants	1,014
Pupils in Schools.....	1,298
Pupils in Sunday Schools.....	3,343

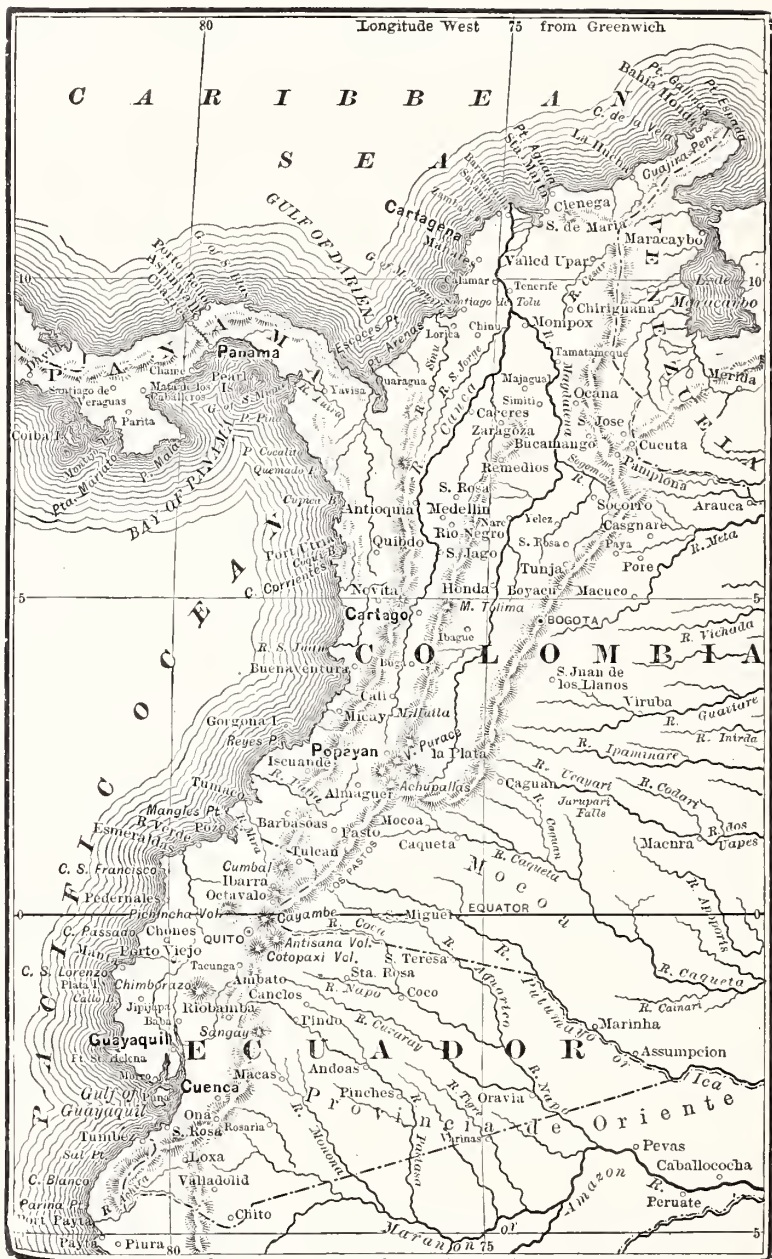
CHILE MISSION.

SANTIAGO: Capital of Chile, at the foot of the Andes Mountains; connected by rail with Valparaíso, which is ninety miles west, on coast. Missionaries—Rev. W. H. Lester, D. D., and Mrs. Lester; Rev. W. E. Browning, Ph.D., and Mrs. Browning; Rev. James H. McLean and Mrs. McLean; Rev. W. B. Boomer and Mrs. Boomer; Rev. David R. Edwards and Mrs. Edwards; four American teachers in the English Institute and eight other teachers; one out-station.

VALPARAÍSO: The principal port of Chile, on the coast, ninety miles west of Santiago. Missionaries—Rev. C. M. Spining and Mrs. Spining, Miss F. E. Smith, Rev. Robert B. Elmore and Mrs. Elmore, Miss Martha A. Beatty; five other teachers in the school. One out-station, Vina del Mar.

COPIAPO: Capital of the Province of Atacama, about 440 miles north of Santiago. Missionaries—Rev. J. S. Smith and Mrs. Smith. One native preacher. Out-stations: Tocopilla, Taltal, Chanaral, and many other groups.

CONCEPCION: In Province of Concepcion, 500 kilometers southwest of Santiago. Missionaries—Rev. J. F. Garvin and Mrs. Garvin. One native preacher. Out-stations: Chillan, Talca, Traiguen, and three other places.



Colombia

After the wars which freed South America from Spanish domination in 1819, the northern section was constituted a Republic, embracing the present States of Ecuador, Venezuela and Colombia. The natural diversity of the population soon caused a division into the three Republics which now exist.

The Republic of Colombia, first known as New Granada, and later as the United States of Colombia, has an area of 450,000 square miles, nearly four times that of California. The chief rivers of Colombia flow into the Caribbean Sea; the Pacific coast is mountainous and destitute of good harbors.

The climate is hot along the coast; most of the country consists of an elevated plateau of the Andes, where the heat is modified by the altitude. Volcanic eruptions and earthquakes are of frequent occurrence. The soil is fertile, and all tropical and temperate products can be produced throughout the year, but the means of communication and transport are so limited that there is no inducement to develop the unbounded agricultural resources. Valuable minerals and the precious metals are found in great abundance. The population is estimated at 5,000,000. Of these the great majority are of more or less mixed Spanish descent, with a small proportion of Negroes and Indians. The language is Spanish, and the Roman Catholic religion is established by law, though other religions are permitted so long as their exercise "is not contrary to Christian morals or the law."

Mr. Robert E. Speer, who visited Colombia in 1909, says of it:

"Colombia is the South American Persia, without Persia's excuse. It is a rich and fertile country, not a desert. There is scarcely anything that it cannot produce, from the fruits of the tropics to the grains of the temperate zones. And yet this rich country is one of the most backward and decrepit nations in the world. She has a few little railroads, the longest of them only ninety-three miles, and all of these were built and many are owned by foreigners. She has only three or four highways, and two of them, the most important of all, are falling

into ruin. The foreign trade is about one-tenth that of Chili, with its smaller area and population."

The causes of this backwardness are twofold: First, the predominance of venal and incompetent politicians, who are content to hold office and draw salaries without using their power to develop the resources of the nation and guide it into better things; and second, the control of an unscrupulous ecclesiastical hierarchy.

"In the first half of the last century, the State asserted for itself a large freedom. In 1888, the Church came back into power through a concordat with the State. Since Ecuador threw off the domination of the Church, there is not one South American country where the influence of Rome is so powerful as in Colombia. The Archbishop and the Papal Delegate in Bogota are the most conspicuous figures after the President. The Papal Delegate is the head of the diplomatic corps, and it is said by many that there is nothing which the Church desires that it cannot do. The Church controls education, and while the constitution proclaims religious liberty, the Church exercises its authority to see that as far as it can order matters the liberty shall not be exercised by the people."*

The Colombians are willing, industrious and cordial. One meets everywhere with good will and politeness, as well as with much want and suffering. Sanitation and hygiene are sadly neglected. The death-rate is abnormally high, and there is little provision for medical care.

The marriage laws, and the state of morals induced by the nearly universal disregard of the same, are the greatest hindrance to the evangelization of the people of Colombia. There can be no really binding marriage covenant save as celebrated by a priest of Rome, who usually demands a fee beyond the power of the masses to pay. Even civil contracts of marriage are made null on certain easy conditions. As a consequence, polygamy, without the sanction of even Moslem law, is more common than in Moslem lands.

MISSIONS.

The chief Protestant mission work in Colombia is that of the Presbyterian Church (North) of the United States.

*Missions in South America: Report of Robert E. Speer, pp. 91-95.

with its five widely isolated stations. The Kansas City Gospel Union has three missionaries on the western coast. The British and Foreign and the American Bible Societies co-operate heartily with the missionaries, and their colporteurs go into many regions unreached by others.

Progress is hindered by the great distances and the extreme difficulty of communication. Of our five stations, no two are within a week's journey of each other. Each occupies a distinct section of the country, separated from the others by natural divisions and local customs.

The capital of the country is situated in the high **BOGOTA.** mountain regions, at an altitude of 8,000 to 10,000 feet. The trip from the coast takes eight or ten days, and is so expensive that few ever go.

Rev. Horace B. Pratt, the first missionary sent to Colombia, reached Bogota June 20, 1856. At that time the government interposed no hindrances; but the swarming priests were prodigal of impediments, and the ignorance of the masses greatly retarded the circulation of the truth through the Press. "He found among the youth and the men no love for the Church, but a widespread deism; he found a low standard of morality everywhere prevalent, the utter absence of spiritual life, and a resting only in outward ceremonials for an inward preparation for the life to come."

In 1858 this mission was reinforced by Rev. Samuel M. Sharpe and his wife. Soon after their arrival, services in Spanish were begun. This called out bitter papal opposition, which was quelled by the authorities, and for the time the rights of toleration were vindicated. But the priests threatened all Catholics who should attend any Protestant services with excommunication and all its terrible consequences. About this time a night school, a Sunday school and a Bible class were opened.

In 1860 Mr. Pratt returned to the United States to aid in the revision of the New Testament in Spanish.

During his absence the Rev. W. E. McLaren and his wife joined the mission, and had scarcely reached Bogota before Mr. Sharpe was taken ill, and soon after called to his rest. A civil war was raging, which greatly hindered all work. For

a time the Romish party held the capital; then it was taken by the Liberal party, the Jesuits were banished, monastic orders restricted, and other means taken to reduce the political power of the papal party.

A church was organized in 1861, with six members. A girls' school was opened in 1869.

The climate of Bogota is extremely trying, and the mission suffered greatly from the impossibility of maintaining an adequate staff of workers. Yet the church and school grew slowly, in spite of discouragements. The bitter opposition of the priests was less harmful than the apathy and irreligion of the people. The intelligent classes are largely indifferent or skeptical; the poorer people appallingly ignorant. It is not unusual for men to come asking the missionary to buy their souls for money, which the priests tell them he is commissioned by the devil to do.

From 1899 to 1902, the country was devastated by civil war. Bogota remained in the hands of the government forces, so that no personal danger was feared by the missionaries; but the popular excitement and the augmented distrust of foreigners, and especially of Protestants, required the utmost caution in working. Communication with the coast was almost cut off. The currency became incredibly depreciated, and the consequent high prices and scarcity of food reduced the poor to literal starvation. Yet the church services were kept up and all the help and comfort possible given to the poor people. The secession of Panama in 1903 and its prompt recognition by the United States aroused a strong feeling against Americans, which for a time rendered the position of the missionaries very difficult. But by kindness and tact they retained the good will of the people, and the crisis passed over without serious consequences.

Schools.—In all Roman Catholic countries, the school work is one of the best missionary agencies. In Colombia there is especial need for schools of high standard and thorough equipment, because both the government schools and those under control of the Roman Church are of a very low order. There are no normal schools for the training of teachers, and no real attempt to provide primary education

for the people. The history of our schools, which have survived and grown through all the vicissitudes of civil war and political disturbance, in spite of insufficient support and an inadequate teaching staff, shows that the people will respond to an earnest effort for their children's good. The girls' school, begun in 1869, was successively under the charge of Miss McFarren, Mrs. Caldwell and Miss Franks (Mrs. Ladd). After the marriage of the latter, the boarding department was closed for a time. The day-school was efficiently carried on by Miss Pradilla, one of the graduates. The boarding-school was reopened in 1893 under Miss Hunter, who was succeeded by Miss Nevegold (Mrs. M. W. Graham), Miss Riley and Miss Scott, and was fairly prosperous until interrupted by the war. Since then it has been faithfully maintained through obstacles of every sort, though with varying numbers. It is now superintended by Miss Leila W. Quinby. There are fifty boarders, and a large number of day pupils. The school building is an old convent of the Sisters of the Concepción, well situated in the heart of the city.

A school for boys was opened in 1890 by Mr. Caldwell and Mr. Miles. This was the signal for furious opposition from the priests, who know well that the future belongs to those who gain the boys. But their efforts have not prevented the success of the school, though it has had to fight for its life continually. It has a large and comfortable building, with a fine playground. At one time there were 200 boys, but the years of civil war and the subsequent disturbances greatly reduced the attendance. The present numbers are as large as can be comfortably accommodated.

A monthly paper in Spanish, *El Evangelista Cristiano*, is largely circulated through the Republic.

Barranquilla is the chief commercial centre of Colombia, lying at the mouth of the Magdalena River, which is to Colombia what the Nile is to Egypt. It has 40,000 inhabitants, and is growing vigorously. There is a line of steamers direct to New York. The large foreign population creates a freer atmosphere than in the inland towns, but there is more than the usual license and immorality of a seaport.

Work was begun here in 1888 by Rev. T. H. Candor and Mrs. Candor, who brought to their new station the experience of six years of efficient labor in Bogota. They were assisted by the kindness of Mr. A. H. Erwin, an Englishman, whose school for boys was for more than twenty years a centre of Christian influence in Barranquilla. A church was organized and a Sunday school established.

In 1891, Rev. T. S. Pond, formerly of Syria, arrived in Barranquilla. Mrs. Pond joined him after a year, but was unable to endure the climate and returned to the United States in 1894.

The climate of Barranquilla is very warm and exceptionally trying to foreigners. Of nine new missionaries sent out between 1895 and 1899, only Rev. W. S. Lee and Mrs. Lee and Miss Buxton were able to remain. In 1907-1908, Rev. M. W. Graham and Mrs. Graham had charge of the church and the city work, but since their departure the whole burden of the station, including the two large schools, has been borne by Mr. and Mrs. Lee, Miss Scott and Miss Quimby, with the assistance of two faithful Colombian elders. The services are largely attended, so that the building has been recently enlarged, and there is no limit to the opportunity if only the number of workers were adequate to it.

Schools.—A day-school for girls was opened by Mrs. Candor in 1888. After two years a boarding-school was called for, and Mrs. Ladd (Miss Franks) came from Bogota to take charge of it. Under her faithful care, with the assistance of Misses Hunter, Smith and Buxton, it developed into a flourishing school of high character, which maintained itself even during the disturbed years of the war, and is greatly esteemed in the community. There are now more than 100 girls under the charge of Miss Hunter and Miss Morrow.

Mr. Pond taught for a time a small school for boys in connection with the mission. After his departure and Mr. Erwin's death, there were many requests from parents for a boys' boarding-school. It was opened in February, 1899, under the supervision of Mr. Story and Miss Hunter, with a registration of 101 boys. During the disturbances of 1900 no suitable building could be obtained except at an exorbitant

rent, and it became necessary to close the school. In the spring of 1901 it was reopened with 104 boys under the care of Mr. and Mrs. Lee in the only building available. This was on low ground, and two extraordinary floods during the rainy season made it almost uninhabitable. The need for suitable buildings became so pressing that Mr. Lee made a vigorous effort and secured from friends in Barranquilla and elsewhere funds to put up a good building. The ecclesiastical authorities straightway persuaded the governor to refuse a permit for the reopening of the school, on the ground that it was controlled by foreigners and Protestants. After the loss of several months, permission was finally secured by the intervention of the United States Consul. The school is the largest in the city in spite of constant opposition.

At *Cartagena*, the seaport, a Colombian evangelist opened services, and gathered a congregation of over fifty communicants, almost all of them Negroes. Miss Jessie Scott, of the Barranquilla Mission, assisted in the work, and built up a flourishing day-school before her failing health obliged her to leave.

MEDELLIN. Medellin is an important city, the second in size and wealth in Colombia, and the centre of the gold mining region. The work here was begun by Rev. J. G. Touzeau and Mrs. Touzeau in 1889. During their stay a congregation was gathered and a church organized, an excellent day-school carried on and much evangelistic work done. They were compelled to leave by failure of health in 1907. The little church maintained its services, and in 1911 the prayers of the faithful members were answered by the coming of Rev. T. E. Barber and Mrs. Barber, and Mr. and Mrs. C. E. Warren. Mr. Barber has been able to itinerate extensively in the province, and was well received in the chief towns. An out-station was established at Antioquia.

BUCARAMANGA. The mountain region north of Bogota is very much isolated, and extremely difficult of access. In 1911 Rev. C. E. Williams and Mrs. Williams were appointed to Bucaramanga, the capital of the province, an important city of 72,000 inhabitants.

The journey of 200 miles from Bogota must be made mostly on horseback. Mrs. Williams says:

"Two nights we were obliged to sleep out on the hillside, and a third on the floor of an Indian hut..... The city is larger than we supposed. Living is much higher than in Bogota. Milk is twelve cents a bottle. Flour comes from the United States. Even the water has to be brought on burro-back, and enough for a bath costs fifteen cents. The city is very unsanitary, and it is easy to see why so many funerals take place every day. There is no sewer, of course, and no collection of garbage, as in Bogota. But there is no such poverty here as exists in the capital city."

The only house obtainable was unsanitary and badly located. Religious services were begun and a school started. After three years of heroic labor a good foothold seemed to be gained, but the health of both missionaries was so impaired that a furlough was imperative. Funds have been given to provide a suitable residence for them on their return.

In the valley of the Sinn River, about twenty-four
CERETE. hours by boat from Cartagena, an American, Mr.

Horace C. Coleman, has large plantations and cattle ranches, employing great numbers of Colombians. His interest in their welfare and that of the people in the valley led him to secure the services of Rev. and Mrs. John L. Jarrett as missionaries among them. In 1912 Mr. Coleman proposed to the Board of Foreign Missions that they should take over this work, under the name of Cerete Station, promising to be responsible for its entire cost. It reaches a scattered country population, very illiterate and without any Christian teaching. The door is open for every kind of Christian work, and there is no serious opposition. Services are now held in four places, and everything is prepared to build a church in Cerete.

Venezuela

Venezuela, although nearly equal in area to Germany, France and Spain combined, consists largely of unexplored plains and uplands, inhabited only by nomad tribes. The population, mostly concentrated in the highlands near the Caribbean coast, is estimated at about 2,700,000, including 326,000 pure Indians. Endowed with a delightful climate and unbounded natural resources, this Republic needs more than words can express, a new principle of life, which can come only through the knowledge of the truth that gives real freedom. Our own Church, with six missionaries, is the only organized representative there of evangelical Christianity.

The following paragraphs are summarized from the reports of the Panama Conference, 1916:

"A population one-third that of London is distributed over a region three times larger than the British Isles. Besides the work of the Bible Societies, the Scandinavian Alliance Mission in Maracaibo, one Presbyterian Station (Caracas) with a small force, and three small groups of independents, represent the sum total of Protestant religious work. Intermittently German Lutherans have the attention of a pastor to officiate at baptisms, deaths and marriages. The Anglicans have a chapel in a house in Caracas, and a rector ministering to English subjects of all colors and classes, and another clergyman at El Callao in the Orinoco. In all the history of this land, there was never built at public or private expense one school house of any grade, except the Military Academy.

"One-fourth of the children die under two years old, another fourth do not reach the age of five. There are absolutely no trained nurses in the country.

"One of the smaller agencies has a chapel. The Presbyterians have a church building in Caracas, but no school houses, no boarding-school, no press, no clinic. They have five Venezuelan helpers and a training class of two."

Occupied 1897; as a station, 1912. Early in 1897
CARACAS. Rev. T. S. Pond and Mrs. Pond were transferred from Barranquilla to open a tentative work in Caracas, a city of 72,000 people. The field was unoccupied by any regular mission, though evangelical services were

more or less regularly held by the agent of the American Bible Society, while for two months Sr. Ferrando, formerly a Capuchin monk, had held Bible classes in his own house. The scattered members of a disbanded church organization, once under the care of the Methodist Board (South) warmly welcomed the new missionaries.

Caracas is a beautiful city, situated in the mountains, 2,900 feet above the sea, with a remarkably pleasant and healthful climate. It is two miles in a straight line from La Guayra, the seaport, and is reached by a circuitous railroad, twenty-three miles in length. There are the usual difficulties incident to ungodliness and Romanism; yet the moral atmosphere is no worse than that of most South American cities, while constant communication with North America and Europe has brought some degree of enlightenment and liberality. The rights of free speech, free assembly and free press make the work of preaching and publishing more encouraging than in Colombia, Ecuador, Peru and Bolivia. Moreover, the Protestant labors under no civil disability as in those States. The great obstacle of ecclesiastical marriage is wholly absent, civil marriage being recognized by the law. There is no separate or consecrated cemetery, all having the rights of burial in the same plot. Hence the native Christian is not hindered at every step as in Colombia.

The chief external difficulties encountered have been the long-continued disturbances of civil war and political strife, with the resulting poverty and suffering, and the recurring epidemics of yellow fever and bubonic plague, putting a stop to trade and industry.

The moral and intellectual needs of the country can hardly be exaggerated. There is not a common school building in the land. The public schools are held in private houses; any person, no matter how incompetent, who can provide a room and produce a list of thirty pupils, can become a teacher. But in case of a revolution or a depleted treasury, these schools are closed. Only one-third of the people can read, much less write.

The ignorance of sanitary matters is no less dense. According to the rector of Caracas University, the mortality

of Venezuela is above the maximum of civilized States, and the birth-rate falls below the lowest. More than two-thirds of the children born are illegitimate.

The saddest feature of all is that many priests of the Roman Church, who ought to be the leaders in righteousness, are a by-word among the people for their evil lives and mercenary spirit.

A church was organized in 1900. Great difficulty was experienced in finding a place to hold the services. Six times within a few years the little congregation was forced to move, and the search for a chapel room seemed hopeless. In 1912 the hopes of years were crowned by the dedication of a beautiful church building, with a sweet-toned bell. The same year Rev. F. F. Darley and Mrs. Darley joined the mission, and in 1916 Rev. M. A. Chappel and Mrs. Chappel were added to the force.

A property purchased by the Woman's Boards of Philadelphia and New York in 1916 provides residences for the missionary families. A day-school for children, begun in 1900, has developed into the Colegio Americano, a high school for girls and young women. There is great need for a good school for boys. An industrial class for women, managed by Mrs. Pond, has kept many families from sore distress.

The British and Foreign Bible Society has an agent in Caracas, and is pushing its work in every direction. In many villages the residents have never seen a Bible, and are quite ignorant of its contents. In spite of steady opposition, the sale of the Scriptures has increased fifty per cent. in the last few years.

STATISTICS, 1917.

Missionaries	6
Native Force	15
Churches and Groups.....	2
Communicants	73
Adherents	225
Pupils in Sunday Schools.....	78
Pupils in Day Schools.....	50

The Congress on Christian Work in Latin America

The scope of the World Missionary Conference held at Edinburgh in 1900 did not permit the consideration of the problems of South America. Those delegates most interested in that continent met together and agreed that a special conference should be held to consider its claims. At subsequent meetings held in New York in 1913-1914, representing practically every missionary agency at work in Latin America, it was decided to hold such a conference at Panama, February 10-20, 1916, followed by regional conferences in all parts of the continent.

Most careful and exhaustive efforts were made during the intervening time to secure the presence of representative men from all parts of the field, and to prepare the subjects to be brought before them. Eight commissions were appointed to bring in full reports on the various branches of mission work for consideration by the Congress. The following invitation was adopted and sent to leaders of the different churches, including the Roman Catholic:

"All communions or organizations which accept Jesus Christ as Divine Saviour and Lord, and the Holy Scriptures of the Old and New Testaments as the revealed Word of God, and whose purpose is to make the will of Christ prevail in Latin America, are cordially invited to participate in the Panama Congress, and will be heartily welcomed."

In response to this invitation, more than three hundred delegates and official visitors from twenty-one different nations, met together, and for ten days devoted themselves to the study of the religious problems of Latin America. A remarkable spirit of unity and harmony pervaded all the proceedings. "In the vast amount of information imparted, in the zeal, earnestness and consecration manifested by all who had part in the proceedings, and in the breadth of its plans

for Christian work in Latin America, the Panama Congress marks an era in the history of evangelical Christianity."

A series of Regional Congresses followed the Congress at Panama. Of these, the ones at which Presbyterian work was especially considered were those at Santiago, Barranquilla and Rio de Janeiro.

The reports of the Congress, published in five volumes, give a vivid idea of the immense task lying before those "whose purpose it is to make the will of Christ prevail in Latin America."

MISSIONARIES IN BRAZIL, 1859-1917.

* Died. Figures, Term of Service in the Field.

Anderson, Rev. H. C.,	1910	Kyle, Rev. J. M.,	1882-1909
Anderson, Mrs.,	1910	Kyle, Mrs.,	1882-1909
Bickerstaph, Rev. G. L.,	1894	Landes, Rev. G. A.,	1880
Bickerstaph, Mrs.,	1894	Landes, Mrs.,	1880
Bixler, Rev. C. E.,	1896	Landes, Rev. Philip,	1912
Bixler, Mrs.,	1899	Landes, Mrs.,	1915
*Blackford, Rev. A. L.,	1860-1876; 1880-1890	*Lane, H. M., M. D.,	1885-1912
*Blackford, Mrs.,	1860-1876	Lenington, Rev. R.,	1868-1886
Blackford, Mrs.,	1881-1891	Lenington, Mrs.,	1868-1886
Cameron, Rev. J. B.,	1881-1883	Lenington, Rev. R. F.,	1896
Cameron, Mrs.,	1881-1883	Lenington, Mrs.,	1896
Carriel, Rev. C. A.,	1911-1917	Lenington, Miss E.,	1903-1912
Carriel, Mrs.,	1911-1917	McCall, Rev. H. J.,	1902
Carrington, Rev. W. A.,	1890-1892	McCall, Mrs. (Miss	
*Carrington, Mrs.,	1890-1891	Axtell),	1899
*Chamberlain, Rev. G. W.,	1866-1902	McClements, Rev. A. F.,	1914
Chamberlain, Mrs.,	1868-1904	McClements, Mrs.,	1914
Chamberlain, Miss M.,	1876-1879	McKee, Rev. H. W.,	1867-1870
Chamberlain, Rev. P. A.,	1899-1908	McKee, Mrs.,	1867-1870
*Chamberlain, Mrs.,	1901-1908	McLaren, Rev. D.,	1885-1889
Cory, Miss E.,	1905-1908	McPherson, Miss Belle,	
Da Gama, Rev. J. F.,	1870-1891		1901-1910; 1912
Da Gama, Mrs.,	1870-1891	Midkiff, Mr. H. P.,	1911
Da Gama, Miss Eva,	1876-1895	Midkiff, Mrs.,	1911
Dascomb, Miss M. P.,	1869-1876; 1880	Mitchell, Miss E. J.,	1902-1910
Eells, Mr. B. G.,	1905-1908	*Pinkerton, Rev. E. N.,	1891-1892
Eells, Mrs.,	1905-1908	Pinkerton, Mrs.,	1891-1892
Finley, Rev. W. E.,	1889-1907	*Perkins, Rev. F. J.,	1891-1895
Finley, Mrs.,	1892-1907	Perkins, Mrs.,	1892-1895
Graham, Rev. F. F.,	1910	Pires, Rev. E. N.,	1866-1869
Hallock, Mrs. W. H.,	1914	Porter, Rev. T. J.,	
Hazlett, Rev. D. M.,	1875-1880		1889-1896; 1907
Hazlett, Mrs.,	1875-1880	Porter, Mrs.,	1889-1896; 1907
Hough, Miss Clara E.,	1890-1902	Reese, Rev. A.,	1909
Houston, Rev. J. T.,	1875-1885; 1900-1902	Reese, Mrs.,	1909
*Houston, Mrs.,	1875-1881	Rodgers, Rev. J. B.,	1889-1899
Houston, Mrs. (Miss S.		Rodgers, Mrs.,	1889-1899
A. Dale, 1881),	1883-1891	Salley, Rev. A. C.,	1910
Howell, Rev. J. B.,	1873-1890	Salley, Mrs.,	1910
Howell, Mrs.,	1877-1890	Schneider, Rev. F. J.,	
Jayne, Miss C. L.,	1913		1861-1877; 1886-1890
Johnson, Rev. W. G.,	1907-1909	Schneider, Mrs.,	1861-1877
Kolb, Rev. J. B.,	1884	Scott, Miss M. K.,	1891-1915
Kolb, Mrs. (Miss Gas-		Short, Rev. E. C.,	1915-1916
ton, 1883),	1884	Short, Mrs.,	1915-1916
Kuhl, Miss Ella,	1874	*Simonton, Rev. A. G.,	1859-1867
		*Simonton, Mrs. Helen,	1863-1864
		Stoner, Miss Jean,	1916
		*Thomas, Miss P. R.,	1877-1890

Van Orden, Rev. E.,	1872-1876	Waddell, Mrs. (Miss L.	
Van Orden, Mrs.,	1872-1876	Chamberlain, 1893),	1897
Waddell, Rev. W. A.,	1890	Williamson, Miss E. R.,	1890
*Waddell, Mrs. (Miss		Wood, W. W., M. D.,	1916
M. Lenington),	1891-1893	Wood, Mrs.,	1916

MISSIONARIES IN CHILE, 1873-1917.

* Died. Figures, Term of Service in the Field.

*Allis, Rev. J. M., D.D.,	1884-1899	Lester, Mrs.,	1886-1895; 1900
Allis, Mrs.,	1884-1899	*Lowe, Rev. E. A.,	1892-1900
Beatty, Miss M. A.,	1912	Lowe, Mrs.,	1895-1900
Beatty, Miss Cora,	1913	McLean, Rev. Eneas,	1878-1883
Boomer, Rev. Wm. B.,	1887	McLean, Mrs.,	1878-1883
Boomer, Mrs.,	1887	McLean, Rev. Robert,	1877-1883
Browning, Rev. W. E.,		McLean, Mrs.,	1877-1883
Ph.D.,	1896	McLean, Rev. J. H.,	1906
Browning, Mrs.,	1896	McLean, Mrs.,	1906
Cameron, Rev. D.,	1884-1886	†Merwin, Rev. A. M.,	1866-1886
†Christen, Rev. S. J.,	1873-1897	†Merwin, Mrs.,	1866-1886
†Christen, Mrs.,	1871-1897	Robinson, Rev. W. H.,	1887-1895
Curtiss, Rev. S. W.,	1875-1886	Robinson, Mrs.,	1887-1895
Curtiss, Mrs.,	1875-1886	†Sayre, Rev. S.,	1866-1877
Dodge, Rev. W. E.,	1883-1893	*Sayre, Mrs.,	
Dodge, Mrs.,	1885-1893	Schmalhorst, Rev. W. L.,	1896-1904
Edwards, Rev. D. R.,	1913	Schmalhorst, Mrs.,	1898-1904
Edwards, Mrs.,	1913	Smith, Rev. J. S.,	1903
Elmore, Rev. R. B.,	1908	Smith, Mrs.,	1903
Elmore, Mrs.,	1908	Smith, Miss F. E.,	1903
Garvin, Rev. J. F.,	1884	Spining, Rev. C. M.,	1895
Garvin, Mrs.,	1884	Spining, Mrs.,	1895
†*Gilbert, Rev. N. P.,	1861-1871	Strout, Miss Myra H.,	1884-1886
†Ibanez-Guzman, Rev.		Thompson, Rev. J. M.,	1885-1886
J. M.,	1872-1875	†*Trumbull, Rev. D.,	1846-1889
Jarvis, Miss M. D.,	1910-1912	†*Trumbull, Mrs.,	1846-1893
Lester, Rev. W. H.,		Wilson, Rev. J. C.,	1890-1898
	1882-1895; 1900	Wilson, Mrs.,	1890-1898
*Lester, Mrs.,	1883-1884		

† Transferred from American and Foreign Christian Union.

MISSIONARIES IN COLOMBIA, 1856-1917.

* Died. Figures, Term of Service in the Field.

Allan, Rev. A. M.,	1910	Barber, Mrs. (Miss E.	
Allan, Mrs.,	1910	I. Towle),	1910
Austin, Rev. E. C.,	1915-1916	Birtchet, Rev. G. C.,	1916
Austin, Mrs.,	1915-1916	Birtchet, Mrs.,	1916
Barber, Rev. Thos. E.,	1910	Blinka, Miss J.,	1903-1904

Blue, Rev. R. J.,	1911-1913	Meeker, Mrs.,	1905-1907
Blue, Mrs.,	1911-1913	Miles, Rev. A. R.,	1890-1903
Buxton, Miss E. W.,	1899	Miles, Mrs.,	1890-1903
Cahill, Miss E. (Mrs. R. W. Fenn),	1890-1892	Montgomery, Rev. D. C.,	1895-1898
Caldwell, Rev. M. E.,	1880-1894	Montgomery, Mrs.,	1895-1898
Caldwell, Mrs.,	1880-1894	Morrow, Miss J. R.,	1915
Candor, Rev. T. H.,	1882	Pitkin, Rev. P. H.,	1866-1872
Candor, Mrs., (Miss M. Ramsey, 1880),	1884	Pitkin, Mrs.,	1866-1872
Cruickshank, Mr. J. H.,	1911	Pond, Rev. T. S.,	1890-1897
Cruickshank, Mrs.,	1911	Pond, Mrs.,	1890-1897
Douglass, Rev. C. A.,	1915	Pratt, Rev. Horace B.,	1856-1860
Douglass, Mrs.,	1915	Quinby, Miss L. W.,	1907
*Findlay, Prof. W. W.,	1889-1889	*Ramsey, Miss A. C.,	1889-1889
Graham, Rev. M. W.,	1894-1907	Riley, Miss C. J.,	1893-1904
Graham, Mrs. (Miss Nevegold),	1893-1907	*Scott, Miss Jessie,	1896-1915
Hastings, Miss L.,	1904-1907	*Sharpe, Rev. S. M.,	1858-1860
Hoogstraet, Miss C. V.,	1916	Sharpe, Mrs. Martha,	1858-1860
Hunter, Miss M. B.,	1892-1904; 1910	Sharp, Rev. Alexander,	1899-1902
Jarrett, Rev. J. L.,	1912	Sharp, Mrs.,	1899-1902
Jarrett, Mrs.,	1912	Smith, Miss F. E.,	1895-1899
Ladd, Mrs. E. H. (Miss Franks),	1883-1904	Story, Rev. Alfred L.,	1902-1903
Lee, Rev. W. S.,	1898	Touzeau, Rev. J. G.,	1886-1907
Lee, Mrs.,	1898	Touzeau, Mrs.,	1886-1907
Macintosh, Miss E. E.,	1886-1888	Walker, Rev. R. W.,	1904-1906
McFarren, Miss Kate,	1869-1883	Wallace, Rev. T. F.,	1862-1875
McLaren, Rev. Wm. E.,	1860-1863	Wallace, Mrs.,	1862-1875
McLaren, Mrs.,	1860-1863	Weaver, Rev. W.,	1874-1880
Meeker, Rev. W. C.,	1905-1907	Weaver, Mrs.,	1874-1880
		Warren, Mr. C. E.,	1910
		Warren, Mrs. (Miss M. L. Freeman, 1904),	1910
		Williams, Rev. C. S.,	1907
		Williams, Mrs.,	1907

MISSIONARIES IN VENEZUELA, 1897-1917.

Chappel, Rev. M. A.,	1916	Darley, Mrs.,	1912
Chappel, Mrs.,	1916	Pond, Rev. T. S.,	1897
Darley, Rev. F. F.,	1912	Pond, Mrs.,	1897

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